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A P L E A F O R
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P A R L I A M E N T,
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X V. C O N S I D E R A T I O N S

F O R
The satisfaction of such, who are apt to be misled by
a Malignant party against the P A R L I A M E N T,
W ith a palpable and evident DECLARATION
of their chiefeſt Deſignes therein.

The ſecond Edition, Corrected and amended, with additions.



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A P L E A for the P A R L I A M E N T,

O R,

Considerations for the satisfaction of such, who are

apt to be mis-led by a Malignant party against the Parliament, with a palpable and evident Declaration of their chiefeft designs therein.

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FOr as much as it appears, that a *Malignant Party* hath endeavoured to raise up strength, and to take up Armes against the *Parliament*, consisting of the King, Lords, and Commons of the Land, and to increase their number by many and false reproachfull calumnies cast upon them, suggesting unto people many dis-joynted and invalid positions to ensnare the mindes of men, and although by the late Remonstrances there is sufficient satisfaction given to every judicious and intelligent Reader; yet for as much as these Remonstrances are many in number, and each of them relating to some particular occurrences or other preceding, some people having seen them all, others but some of them, and others none at all; and for as much as many almost in all places both in pulpits, discourses and other wayes, (friends to the Popish party) have and doe daily endeavour to stir up a most ingratefull and unworthy disrespect unto the *Parliament* who may once learne better, when better taught by the *Parliament's* lash. There are therefore these considerations presenting themselves to every mans view, being almost nothing but what is obvious to every mans knowledg, & for the most part evident in all the late Remonstrances.

First, that men would consider, when it pleased God after many Prayers and Petitions of the people to grant this *Parliament*, what were the complaints of the whole Kingdome in matters both of Church and State, and the miserable oppressions of mens consciences and properties.

Secondly, consider what the *Parliament* hath done with great difficulties to accommodate the desires of the people in this behalfe, in suppressing the power of tyrants over mens consciences, in taking away all offensive and superstitious innovations, in granting liberty to all parishes to choose Lecturers, in opening the mouths of our godly Ministers, in taking away the power of oppressing and tyrannicall Courts of Lordly Prelates, in choosing a learned assembly of many godly and able Ministers for the settling of mens judgements, and the healing of the many divisions and unsound opinions amongst us in matters of Religion; and for mens properties, how some delinquents this way have been punished, and others detected, evill Ministers of Justice, by whom righteous and just causes have miscarried to the undoing of many poore widdows, fatherlesse and others, are partly removed, and in a faire way of receiving their demerits; *Ship-money*, *Coat and Conduct-mones*, *Patents* almost for every thing (to the daily draining and oppressing of the subject) are all taken away; and consider also, whether any one thing hath been transacted, or proposition made by them, which doth not *in tuum proprio*, look at the future peace and good of the Kingdome.

Thirdly, consider, whether if this present *Parliament* should unhappily be discountenanced, discouraged, or dissolved (which God forbid) we should ever have the like, or any; or if by vertue of the act for the *Trienniall Parliament* there should be another, whether any man bearing good will to the Common-wealth, being chosen, would be encouraged

raged thereunto, and so either we should have none at all, or if any, such an one which instead of a remedy should be an inlet of all misery into the Land.

Fourthly, consider how Kingdomes abroad in the world are governed without *Parliaments*, where *Voluntas Regis* is *Lex populi*, the pleasure of the King is the rule of the Kingdome, and the precipitancy of this Kingdome also before this *Parliament*, into all oppression and misery, through the deceitfull suggestions and insinuations of wicked Counsell about his Majesty; and whether we are not looked upon, as the envy of other kingdomes by vertue of this only inheritance of ours.

Fifthly, consider into what misery, blood and destruction we had plunged our selves two yeares since (The two Nations of *England* and *Scotland*, imbruing themselves, and weltring in one anothers blood) had not the wisdom of the *Parliament* then present (consisting for the most part of the same Members as this doth) denying the levying of monies for the maintaining of that war which should for ever make us thankfull for, and mindefull of a *Parliament* benefit.

Sixthly, consider that whereas the *Protestant* Profession, and the subjects libery, is pretended in all things; what good intent either can or could there be to the one or to the other, either in those former differences between us and our brethren, the *Scots*, or the present divisions in this Kindome, when *Papists* and popish persons were then the chiefe Commanders (for the most part) in the *English* Armies, and *Papists* now, and Popish persons, and *Athiests*, whose continuall assertions are wounds and blood, and God damne me, or heavens damne me, if we be not revenged upon these round-heads (a nickname questionlesse, originally sprung up from some block-head, having neither wit nor reason in it) these are the maine abettors, provokers, projectors and actors in these divisions, whether these aime at the *Protestant* Religion, whatever they call the *Protestant* Profession except it be *Popery*, in all things, supremacy only excepted or the subjects liberty, let every man of the meanest capacity judge.

Seventhly, consider what tampering there hath beene this two or three yeares to raise up civill Wars amongst us in the three Kingdomes: First betweene Us and the *Scots*, then, that now so rise in *Ireland*, and amongst us divers times, as when the Army in the North was plotted to be brought up against the *Parliament*, and of late the bold peremptory and unparalleld contempt and reproach cast upon the House of Commons, by those unworthy Cavaliers which accompanied his Majesty to the House of Commons at the accusation of the five members, their cruelly abusing, cutting and mangling of the Citizens, their endeavour to raise up a party at *Kingston* upon *Thames*, and now also to do the like in the North, all tending to Civill Wars and mutinies amongst Us, and whether the same spirit which worketh so hot in *Ireland*, hath no factors in *Scotland*, and amongst us in *England*, let all men that have the right faculty of discerning judge, and whether they that endeavour to raise up Civill Warres in a Kingdome, can ayme at the good of that Kingdome, let every man that hath not lost the use of reason determine.

Eighthly, consider what unheard of misery, barbarous cruelty, savage inhumanity is exercised upon the poore *Protestant* party in *Ireland*, by that bloody Popish party, and how far those that endeavour to make a party against the *Parliament*, are acted by the same designs, let those judge and consider who either have or will reade the *Irish* Remonstrance, and observe how these distractions at home (occasioned by the unhappy divisions and distance of his Majesty through wicked Counsell from his *Parliament*) encourage the Rebels, and hinder the *Protestant* cause there, whereas a happy concurrence betweene the King and *Parliament* might in an ordinary way through Gods mercy have subdued those wicked Rebels long sithence.

Ninthly, consider what reproach, scandall, and scorne we shall bring upon our whole Nation and posterity for ever, if we should chuse a Parliament, and because they will not suffer us to be made slaves; even for their faithfulness and love unto us (when happily their owne particular safety and personall Preferment might be better advanced if they should desert us) if for this we should rise up against them, and contend, strive, and fight for an Iron yoke of perpetuall bondage and misery, and whether God may not in displeasure and justice, give us up hereunto, who shall so lightly esteeme, and so sottishly improve that opportunitie, which (long look't for) he hath now put into our hands: and if our posterity will not curse the time that ever it entred into our hearts so to doe.

Tenthly, consider how it can stand with our *Protestation*, to take up Armes against the whole body of the Kingdome, represented in the Parliament and the Lawes of the Land, which we are all bound by Oath to stand to, the utmost of our lives, liberties and estates, and wherein the honour and preservation both of King and Kingdome doth consist, and which of those doe breake their Oath, either those that pretending the Kings Prerogative take up Armes against the whole Kingdome represented in the Parliament: or those that shall indeavour to suppress such a malignant party. The King himselfe having alwayes protested, that for his part (taking God to witnesse) he desireth nothing more then the peace and prosperity of Religion and Kingdome.

Eleventhly, consider whereas lawes and Statutes are pretended, as if the Parliament should doe many things illagally event against the King, with this suggestion, that then its high time for the Subjects to looke to their properties and liberties, whether are to be beleev'd what is Law: either the partie that shall affirme this, or that to be Law, and will not appeare to maintaine their assertions (the King professing himselfe to be no Lawyer, and therefore his affirmations are nothing else but the misinformations of others or the Parliament, the makers of new, and interpreters of the old Lawes, who have all the Judges and chiefest Lawyers in the Land to advise with all, taking this with us, that *Salus Populi est Suprema lex*? and whether both the Law of the Land, and the good of the subject was not pretended in all the Patents granted, as appeares in the severall Proclamations for the same purpose, yea, and in the high Commission and Star-Chamber Courts (for it had beene as much as amans eares, liberty and estate have beene worth to have affirmed the contrary) and if it were so, let the whole Kingdome judge.

Twelfthly, consider whether that all the wholsome Lawes, benefits, and liberties of the subiect this day have not beene the birth and fruits of Parliaments, and whether the Parliament hath not alwayes beene the sanctuary and refuge for all that have beene uniuersally oppressed and abused, and what remedy could be had by any other appeales vvhatsoever, vvhen through the vvickednesse of evill Ministers of Justice, the strength of mans purse, rather than the righteousness of his cause, hath alwayes beene the *bonum omen*, the certaine promising token of good successe: consider therefore whether wee shall not goe about to stop, yea to dry up all the Springs of our legall Priviledges, having such long and happy experiences of the benefits thereof, and whether it ever entred into the heart of any of our Predecessors except the Papists, to doe the least iniury to Parliaments.

Whereas it is objected against the Parliament, that they raise factions, seditions, malicious against the King and his royall race, that under other pretences of danger of forraigne and domesticke enemies, they take up Armes against the King; that they endeavour to destroy the Lawes of the Land, and Religion amongst us. Consider, whether that these, and greater than these aspersions, were not cast upon our brethren, the Scots, the odious name of Traytors, Rebels, Factionous, Sedious, &c. were cast upon them; it had beene almost death for any man to have affirmed the contrary; and yet when things came

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legally to be debated, all proved otherwise, and His Maieſty himſelfe did acknowledge the contrary; and there is no^t question but (thoſe wicked Incendiaries betweene His Maieſty and His Parliament, being once removed) there will be a cleare and mutuall apprehenſion and right underſtanding betweene his Maieſty and his Parliament, to the mutuall ioy and comfort, both of his Maieſty and his well affected Subiects in the three Kingdomes: And conſider, whether it is not to be doubted, that the ſame fire-brands of combuſtion amongſt us now, be not thoſe that were formerly between us and our neighbour Nation, and whether they be not in the ſame deſignes of confuſion of both Nations ſtill, altering onely the method, beginning in *England* now, with hopes to end in *Scotland*, whereas they formerly began there, with purpoſes to end here.

Thirteenthly, conſider, That whereas many inconfiderately, and others maliciously ſuggeſt this againſt the Parliament, That their remedy is worſe then their diſeaſe, for they are eaſed of their Taxations of Shillings, by impositions of Pounds, Subſidie upon Subſidie, Pole-money, Monies adventured, Monies lent, &c. But let ſuch conſider, that the diſeaſe being mortall, the cure may be the more ſmarting, yet the more ſalutiferous: and they are not alwayes the worſt Phyſicians that adviſe of *Phlebotomie*, or *blood-letting* for a deſperate diſeaſe, the veins may fill againe, when the heart is whole, which ſinking the man dies, when the veins are full.

It is true, much hath been done this way, but God is not behinde hand with us, we have had our pennyworths for our penny already: that which the Parliament hath done (through Gods mercies) mentioned in the ſecond Conſideration, is worth more then our Coſts and Charges. Moreover, it is not unknown, that the very Ship-mony did coſt the Kingdome above two-hundred-thouſand-pounds a yeare: Coat and Conduſt Mony, and other Military charges, little leſſe then that: few of the Monopolies did prejudice the Subiects above a million yearly: the Soape a hundred-thouſand-pounds: the Wine three-hundred-thouſand-pounds: the Leather could be little leſſe then both: the Salt could be no leſſe than that: all theſe, with many other inferiour Monopolies, are taken away: and becauſe that with the ſame ſhew of Law, Juſtice and Reaſon, the Subiects might have been drained to the utmoſt penny that they were worth, theſe procuring the chiefeſt places and Offices, who were moſt cunning in deviſing new deſignes of oppreſſing the Subiects, therefore the root of all theſe wrongs (which is more beneficiall then all the reſt) which was an Arbitrary power pretended to be in his Maieſty, of taxing the Subiect, and charging their eſtates without conſent of *Parliament*, is now declared to be againſt Law, by both Houſes, and likewise by an act of *Parliament*, conſider alſo, that theſe preſent taxations are but for the preſent, and in a legall way, and nothing ſo great as the former: and for the recovering of poore bleeding *Ireland*, and the ſaving of this ſhaking and ſtaggering Kingdome from ruine and deſtruction.

And when men have parted with ſo much as they would once have given to be freed from the High Commiſſion Rods, and Star-chamber-laſh being under them (as every man might expect to have been) for that which neither Gods nor mans Law calls ſin, nay, when men have given as much as they would to be freed from ſlavery, as much as the poor *Iriſh* Proteſtants would give to be freed from the cruelty of thoſe bloodhound Papists; nay, as much as their wives, children, eſtates, lives, Goſpell is worth (for all lies bleeding) let them then complaine of their hard bargaine, and not before: And as for thoſe wicked ſlanderers of that faithfull Aſſembly, who cannot endure to think that others would deale more honeſtly then themſelves in the like truſt, that give out, as if they would convert the politique ſtocke for their perſonall gaine, a cleare and juſt accompt being given herein to the whole Kingdome, it is to be hoped, that ſuch ſhall be made publique examples for ſuch

Lastly, consider, whether (amongst others) there be not a three-fold ground of the proceedings against the *Parliament*, according to the threefold condition of the chiefe actors in these divisions, who are *Papists*, depending Gentlemen, preferred to high places and Offices, whose policy rather than honesty, hath been their rise hereunto, and desperate *Cavaliers*, whose good husbandry it is to put all upon their backs, & shift for their bellies.

First, the *Papists* see now, and well perceive, that the *Parliament* making progresse according to their beginnings, will take away the least hopes of ever establishing that *Antichristian* Religion here amongst us: yea, and take away the very ground worke of future Plots and Projects this way; and therefore it stands them now upon, *Summo labore*, with all might and maine, to adventure upon any designe, (though never so desperate) and to give out themselves in their estates, lives and livelihoods, *usque ad extremum*, to the utmost that they can; and therefore now, though *Jesuites* should be hanged by the halfe dozens, they will adventure, for now or never must the *Pope* up or downe in this Kingdome, and he would not willingly lose his hopes here, though a thousand of his *Jesuites* should hang for it, for indeed if men would receive it, that is the quarrell in the land, whether *Michael* or the *Dragon*, *Christ* or the *Pope* shall get safest footing in this Island, and let any seeing man look back upon all former proceedings, and consider, who hath been preferred to the highest places in the Church? What their carriage hath been therein? how the Preaching of the Word (the confounding weapon of Antichrist) hath been suppressed? What superstitious innovations hath been introduced; who have been promoted into the chiefe places in the Universities, what proportion there hath been with the Masse-houses, in Candlesticks, Tapours, Copes, blasphemous Pictures of God and the holy Trinity, Crucifixes, Crosses, &c. First in the Bishops Chappels, then in all the Cathedrals of the Kingdome, then by little and little in every Parish; Again, what hath been their proceedings at their Commission Courts? And what their plot was in their cursed late *Canons*, and the *Et cetera* Oath? and then let him give his Judgement in the point, whether Popery hath not been the mark they aymed at?

Secondly, for the depending Gentlemen, advanced to high places and Offices, whose aimes will hold proportion with that of Cardinall *Woolsey* (*for me and my King*) making his Majesty but the Priest, and scarce paying his tythes out of all their pretendings, their Masters profit, whose veines are full of the blood of the fatherlesse and the widdowes, and whose houses are built with the ruines of poore innocents, who regard more the blessings and favours of men, then the curses of the Almighty for their oppression and cruelty, these also know, and well perceive now, that if the *Parliament* proceed according to their beginnings, they shall not only be exposed to the Justice of their former demerits, but also lose the least hopes of any future favour or practise, because conscious to themselves of an utter impossibility in them for ever of becomming honest men, who from their first beginnings of preferment, have cashiered out of their thoughts the feare of God, a good conscience, and the day of Judgement; and therefore they must either run beyond seas, betake themselves to some mean condition or other, (for the *Parliament* they'le have none but just men, whose proceedings in all their Ministrations must be by the rule of Justice and a good conscience, which is unto them a paradox) or else they must give out their utmost endeavours to the rooting up of this *Parliament*.

Thirdly, the *Cavaliers*, whose lands, houses, revenues and estates are above in the ayre; who make great brags of the dangerous attempts they have adventured by sea and land: whose greatest danger of drowning hath been in an Ale-tub or Wine-tubs; or of smothering

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ing by the smoake of Tobacco : yet they know that it is good fishing in troubled waters, and that *England* is full of brave booties, therefore they bestir themselves, and have scarce the patience to forbear their prey till opportunity serves their turne, who are all for the present : and as for the other world, they have past the dreadfull sentence against themselves, which is (*horeſco referens*) God damne me : These three sorts are the leaders and provokers of a party against the Parliament, and incendiaries between his Majesty and them : Let the whole world of indifferent men judge and see, if these be not the Parties, and whether these be not their grounds, and yet these are the men looked upon, as the only Loyall Subjects, and others as Malignant unto the honour, peace and prosperity of the King and his Royall race : Whereas they can give no Testimony of their respects unto his Majesty, but by such courses, practises and counsels, which alienateth affections between him and his best Subjects, wherein consists his honour and strength, who are willing to give out their hearts and hands, purses and estates, prayers and teares in his behalfe : and the God of all knowledge shall one day iudge and discover, whose hearts have been most loyall to our dread Sovereigne, either of the one or the other.

As for those Noble men, whose absence from the Parliament is an encouragement unto this Malignant party, if they come under the two first rankes of Popish, or dependent men ; there is no more to be said but this : their gathering together, and appearing in such courses, is a pregnant testimony and justification of what hath beene said of those two sorts, namely, That their designe is *Summo Conatu*, to root up the Parliament, lest the Parliament should roote up them ; but if there be any not under these rankes, certainly, either their ingenuitiy is to labour for pacification, and a happy making up of that breach betweene his Majesty and his Parliament, or else their Nobility is *mero titulo*, little Noble blood runs in the veines, and Heathens themselves may throw stones at them, whose progenitors have been rendered famous by their heroick acts for their Countries cause.

From all these Considerations, this may be well inferred.

THat if ever we would improve our selves, for God, the King, the Kingdome, lives, Lawes and liberties, our selves and poore posterity, if wee would not see our flourishing Cities made ruinous heapes, our peace and plenty turned into blood and Famine, our dearest wives ravished and ript up before our faces ; our tender childrens braines dash'd against the stones, our mutuall trading turned into violence and Robbery, our sweete enjoyments of all relations, unto murders, rapes, cuelties upon them all : If in a word we would not have the line of *Germany* and *Ireland*, to be stretched over our good Land : if we have any love to the Gospell of life and salvation, that the Arke of God may not depart, and misery come in upon us, as we would not be exposed to the power and mercies of the bloody Papists the badge of whose Arch-leader (the Devills first-borne) the Popes garments made red with the blood of the Saints. Let every man in his station study peace and union, and endeavour all meanes of pacification, abhorring the very thoughts of ever taking up Armes against either King or Parliament, but to the utmost of our powers, setting our selves against the incendiaries between them both, that the peace of God, and the God of peace may still rule in the midst of us, that we render not our selves *Ludibrium gentium*, the mocking stock of nations, by doing that our selves which the malice, power and policy of all our adversaries abroad, and enemies at home, by all these fourescore yeares endeavours could never effect, whereby we shall expose the
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poore Protestant bleeding and panting cause in *Ireland* to destruction, and revive the hopes, yea and the power of our former oppressors (who if they once get up againe, will teare us in pieces, like Lions long kept from their prey) and our ruine shall be unto after ages, the everlasting shamefull monuments of our blindnesse and folly ; that we should rise up like unnaturall Children, and cut the throate of our own mother Nation ; That we should love bondage rather then liberty, all Nations, Countries, and People, Papists, Jews, Turkes, Infidels, Devils. (if I may say so) will sport at our misery : When God would deliver us, and hath delivered us from all their plots and projects, when in many plots they have had the neck of the whole kingdome, as of one man, upon the block, and as easie it had been utterly to destroy it, had not the Almighty by a high hand of love and mercy prevented it ? Shall the cloud of blood, which hath been a long time impending over our heads, be disburdened upon us, and our reeling, staggering and tottering Kingdome shall fall, and fall, and none shall help it up. It now pants for life and breath, travailling with the peace, plenty, security, Religion, Lawes, liberties and comforts thereof, and those Worthies who day by day give their utmost and unwearied attendance and assistance to further the birth, the strong God shall be unto them their front-guard, and rere-ward, his goodnesse, power and mercy unto them and theirs ammunition of rockes: and his displeasure the certaine ruins and destruction of those, who unhappily, weakly and wickedly have brought it upon themselves.

O the never enough to be lamented badnesse of the times doth every one cry out. O that we had better times. And let those times, if so they be, or rather those ill men of the times justly suffer what their untimely vices, exorbitant actions, and damnable determinations have iustly merited, and undoubtedly deserved.

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